

THE
Innocent Assemblies,

AND
Good Order of the People of God,
(called Quakers)

VINDICATED.

From the gross Aspersions Calumnies and Slanders of Two Clamorous Jeering Pamphlets:

The one, Entituled,

The Quakers Spiritual Court Proclaimed;

Written by one Nathaniel Smith, an Apostate from the Truth and right way of the Lord, and so run into Enmity; but his end is come, and his Mouth stopped, and his Lyes and Slanders with the Truth judged and condemned.

The other from a nameless Author, Entituled,

The Quakers Cannons and Constitutions, &c.

Being also another Work of Darkness, and with the Light is judged.

Prov. 12. 22. *Lying Lipps are abomination to the Lord, but they that deal truly are his delight.*

Isa. 18. 17. *Judgment will I also lay to the Line, and Righteousness to the Plummer, and the Hail shall sweep away the refuge of Lyes, and the Waters shall overflow the hiding place.*

Ver. 22. *Now therefore be ye not Mockers, lest your bands be made strong, for I have heard from the Lord God of Hosts, a consumption even determined upon the whole Earth.*

Printed in the Year, 1669.

The other four numbered Acheson, Ellsworth,



1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a copy of the original letter, and is signed by the President.

An Epistle to the Reader.

Reader,

IT was alwayes the work of the old Enemy of mankind to draw people from the truth of God, and when he hath so done, then are they fit Instruments to traduce and speak evil of the Truth, and them that walk therein, an eminent demonstration whereof hath been presented to publick view by a Book lately printed, written by one Nathaniel Smith, termed a Student in Physick; a Trade of late years taken up by him, hoping to reap more ease and benefit thereby then by his primitive culling of Shoemaking. This new Trade he endeavoured to promote in several parts; as at Bristol, Dublin, &c. Montebank like; but finding his profits not answer his expectation, returned into his own Country, and from thence into Lancashire, where it was my Lot to have knowledge of him: And though he said, he set himself to search out what he could amongst the people, called Quakers, yet he and his Spirit was discerned by them, as many can testifie: he was not given much to disputing, and jangling about matters whereof he was very ignorant, and took much pleasure to applaud his own Arguments, though never so weak; and would often fill the ears of them that would hear him, with much vain and frothy discourse; for which he was often reprov'd; and would seem to take it in good part, for the furthering his design, which was (by the profession of Truth) to make gain his godliness, as appears by the way he hath laid down to the World, how any may reap profit by being an outside Quaker, though not one in reality, which had been his practice, yet he mist his end, though he did conform to what he prescribes to others. He was often admonished in private to walk more orderly, as might become the Gospel: but no amendment appearing,

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appearing, he was reprov'd more publickly, in an Assembly of sober, wise, and honest men; but, instead of taking their advice, he fell to quarrelling with them; and when no means would prevail to reclaim him from his evil courses, he was disown'd, which did enrage him: and seeing himself disappointed, he spake the worst he could against the people called Quakers, threatening to make them stink in the nostrils of all people; and in this rage and fury he wrot this Book, which he, or some others hath called, The Quakers Spiritual Court proclaimed; which is so palpably gross, and abominably wicked, that it needed no answer to sober men, had he not charged some particular persons with lyes, which do require (for the sakes of such who are honest minded, and ignorant of our Judgment in these particulars) an answer; else we could have past it over in silence, and left it to fall with the many Floods of Lyes and Falshoods which the Dragon hath cast forth against us. While he was in the Country his Lodging being near the place of my Residence, occasioned me sometimes to be in his company, and his discourse would often be of the power of conjurations, and how the Devil might be rais'd, and what he could do, as if he had great knowledge in such Diabolical Arts; he also profess'd great skill in Palmistry; and by these means and discourses, the Country people took him for a Wizard, or a Conjuror.

So that its manifest, that his writing against us, is, because he was deny'd by us for his wickedness; for which, he, to be revenged seeks to make us odious, by charging such hypocritical and deceitfull practises (as he had us'd) upon us, who abhor and detest the very thoughts of them; and if he knew any Tradesmen guilty of such wicked practises as he mentions, why did he not name them? Surely, it was not love to us that restrain'd him. And it would have shew'd a more noble spirit in these two Lords mentioned in the Epistle Dedicatory, if upon perusal of Smith's Manuscripts, they had endeavour'd to search

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out the Truth of the particulars therein contained, before they had either patronized, favoured, or advised printing thereof, by which means they might have prevented Job 32 9. themselves from being so much dishonoured and abused, as to be presented to the World, publick Favourers of so notorious a lying Pamphlet.

But that N. S. might do the Devils work under the more colourable pretence, he chargeth us with denying Angels and Spirits, whereas its publickly known, that we do exhort people (according to the Apostles Doctrine) to come unto Mount-Sion, and to the City of the Living God, the Heavenly Jerusalem, and to the innumerable company of Angels, and Spirits of just men made perfect: and if we did not believe these things, we would not exhort to them. And as to his wicked insinuation, that we deny the Immortality of the Soul, that's false, as all our Books and Writings will testifie; and particularly our late Answers to Lodowick Muggleton, that false witness, who affirms that the Soul dies with the Body; for we say with the Apostle, If in this life only we have hope in Christ, we are of all men most miserable.

And as touching Randolph Yearwood's saying, That N. S. departed this life like Stephen, calling upon the same Lord and Saviour; saying, Lord Jesus receive my Spirit, which prayer he doubts not but God heard; his confidence herein is much to be questioned; for have not many men, who have lived evil lives, desired to die a good death? and did not Baalam, when he went about to curse Israel, (as this N. S. hath done) desire he might die the death of the righteous, and that his last end might be like his? yet he perished with the wicked, and was dealt with as an Enemy to Israel, and his wicked purposes and devices were by the Spirit of the Lord had in remembrance many Ages after; as you may see in Peter, Jude, and in the Revelations. And on this N. S. whom R. Y. would compare to Stephen in
his

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his death, was the manifest Judgment of God seen; for after he exercised himself in blaspheming the pure Truth of God, and reproaching his Servants and Messengers, he never prospered; but his works are recorded before the Lord, into whose rest every one that cryeth Lord, Lord, shall not enter.

And this, Reader, is written for thy sake, who art sober minded, that thou mayst know what manner of person we are scandalized by, and also what we believe concerning those things in which he falsely chargeth us with error: And if thou art one whom God hath honoured with the knowledge of the Truth, as it is in Jesus, sell it not, nor part with it, though the Devil should tender thee all the glory of the world, and greatest preferments it can afford: lest for turning thy back upon Truth, the Lord make thee an object of his displeasure, as he hath done many Apostates, who are hateful both to God and man; and so thou perish everlastingly; consider Hebr. 6. 4, 5, 6. and seriously lay it to heart; for speaking evil of the Truth thou once owned, will not excuse any: And if thou art one who knows not the Truth and Way of God, take heed of speaking evil of the things thou knowest not, lest thou art found a Fighiter against God, and have cause to repent when it is too late; but rather try all things, and hold fast that which is good; And so, for further direction and instruction, I commend thee to God, and the Word of his Grace, which is able to teach thee, and guide thee in all things, and rest thy faithfull Friend in the Truth,

J. R.

I Have seen *Nathaniel Smith's* Pamphlet (who styles himself Student in Physick) dedicated to *George Lord Delamer of Dunham Massey*, in the County Palatine of *Chester*, by *Randolph Yearwood* Priest of *Pankyrage*; the which Pamphlet is full of Jeers, Scoffs, Slanders, Contradictions, and Lyes; and stuffed full of Envy, because he the said N. S. and some others were reprov'd in a Meeting for their vicious living; therefore he mocks and scoffs, and calls it, *The Quakers Spiritual Court*; and there are very many scornfull speeches contained in it, which may stir up light minds, which is not worth mentioning, and being altogether false; which, we shall leave to all the sober, prudent and ingenious to judge, who know our lives and conversations all the Nation over.

And as for *Nathaniel Smith* being conversant among the Quakers about Fourteen years, this is utterly false, and a known lye, both in his own Country, and at *Bristol*, in *Ireland*, at *London*; and in the North, and elsewhere; who did run out into the loose spirit of the World, and did such things, as indeed is a shame to speak of, which is known both in *Ireland*, *Dublin*, *Bristol*, *Cheshire* and *London*; though we were tender towards him, to reclaim him from his vice, though he had been out of fellowship with us about twelve or thirteen years: And so we are sorry that such Lyes should be directed to such Persons. And therefore we desire that this our Answer may be communicated to those Persons unto whom his was dedicated, and unto all Places and Persons where his Pamphlet may come: For indeed, he hath abused us, and wronged us, and perverted our words throughout his whole Book. And therefore our desires are, that in humility, and fear of God, without respect of persons, that people would try all things before they receive things in their belief; for we did look upon him as a loose person, and so his end makes it manifest.

Though *Randolph Yearwood* seems to daub him up in his wickedness, and compares him with *St Stephen*. For indeed he carried himself so among Friends, that they were ashamed of him, yet such a one will serve Priest *Yearwood* to canonize among the Martyrs, who compares him to *Stephen*. And the Priest saith, *It was George*
Lord

Lord Delamer, and William Lord Brereton's pleasure and desire to have the Book printed; which, truly we are sorry that such a person as the Priest should make such Persons as they are to be Patrons of such Lyes, and abusive slanderous jeering and scornfull expressions: And the said Priest makes a large Discourse in his Epistle Dedicatory of *Bowing*, how that *Jacob bowed to Esau*; now *Jacob* was the Second Birth, and *Esau* the First Birth: Its manifest that *Jacob* still is under the profane nature in this Priest, and there is bowed and opprest, and that *Jacob* is not lord over *Esau* in him; for if it had, his *Esau* would not have uttered so many Lyes and scornfull scoffing expressions, as may be seen in his Epistle, as though all Manners and Breeding consisted in Bowings, or Scrapings, or putting off the Hat, and saying you to a particular; and all who do not such things are Clowns; and by his Argument the Angel in the *Revelation*, and the Apostles, and Christ Jesus, and many of the Prophets come under his judgment: But its plain, evil words have corrupted this Priests manners; for the Truth doth teach us how to behave our selves in a godly fear towards God and all men, and to honour all men, that is to esteem all men; and they that do rule well with double honour, that is double esteem.

And also the Priest in his said Epistle Dedicatory falsely compares the *Quakers* to those in *Jude*, that went in *Cain*, and *Core*, and *Balaam's* way. Truly, this he might very well have applied to himself, and see how he is turned with the Times, and admires mens persons because of advantage; and see if he did not speak against this Power, in the other Powers dayes, and so against Dignities; let the sober people who know it judge, whether this Scripture in *Jude* be to be applyed to us or him. And as for his abusive tearms, in saying, *The Quakers Bull and Sentence of Excommunication against Nathaniel Smith*; this shews his ignorance of us; for we do not cast out any, nor excommunicate any, for they cast themselves out, if they go into wickedness and transgression; and go out of the Fellowship of the Gospel.

And in the next Epistle, which is subscribed by *Nathaniel Smith*, Student in Physick, which is stuffed full of Lyes also, and groundless things, which he had not from the *Quakers*, but his own imaginations; for there he speaks as though the *Quakers deny Angels, Spirits, and Souls of men after this Life*; this he never had from the

the *Quakers*; and that people might live as they will; but this is his own Ranting and Heathenish principle, which we did believe, and look upon him to bein: And he compares the *Quakers* belief to the Heathen, which truly is his own; for the *Quakers* believe in God, and Christ Jesus who is the Judge of quick and dead, and which will give to every man a reward according to his works; and who is able to cast both Body and Soul into Hell, as may be seen in the Scriptures.

And whereas he often speaks of the *Quakers* casting him out, and their writing a paper against him; this also is utterly false: for when he should have answered to such things as he had done to the dishonour of the Lord and his Truth, which grieved sober people, he went out from amongst us himself without any bidding, in a great rage and passion, all the people know it that were in the Meeting, which he scoffingly calls the *Quakers Court*, and so often scoffs and tells of a coming to the next Court, shewing his enmity against all good order; for we did alwayes declare against his Drunkenness, Heathenism, Rantism and looseness.

And then *Smith* makes a great preamble why he followed the *Quakers* Sect; and in this he hath not done as an ingenious man, in many things; for some of our words he hath taken and matted a great deal of his own stuff amongst them. And yet he is smiting at the people called *Quakers*, as though they denied, and levell'd all Magistracy; which our practice proves the contrary: for do not we come when we are called; and pay our Assessments and Taxes, that we may live a peaceable and godly life under them.

And then in his third page, he falsely goes about to accuse the *Quakers* of Contradictions, and Backbitings, and false Accusations, and active Persecution; which indeed, this was his own work; and that was the cause that our Friends had two meetings with him, because that he had slandered some, and backbited others; his own Book bewrays him to all modest People.

And now at last he hath published his lyes & slanders in a scornful scoffing way to the World, and to great persons: and judges all sober people) whether this be not to stir up Persecution and hatred & malice against us, (who are a suffering people) by uttering such gross horrid Lyes (and making the *Quakers* Principles so erroneous) which the *Quakers*, never thought on: and what is this but to bring them

under Persecution by envious minds? And is not this a great piece of malice of his, that because some of our Friends were cast into Prison that were poor, and kept long there; some, seven or eight years; because that Friends helped their necessities, and helped their Wives and Families to plow their Land, he is therefore offended, and speakes of it by way of reproach: so, if this be not the same spirit that persecuted them, and that would devour, let every sober and impartial minded man judge. And then, to cover himself, he falsely says, *This did beget a heart-burning among the Quakers. And this practice of pure Religion, to visit the Prisoners, and relieving the Poor hath blinded the eyes of the wise*, he says. See how poorly he comes off with it; whether that Scripture that he quotes was applied to such as helped the needy, and relieved the poor, and visited Prisoners.

And as for *Tale-carriers*, we know none more then himself. And therefore our Friends had a meeting about him, for his loofness, and tale-bearing, and backbiting; and such as do so, have neither love to God nor his People; and such do not mind their own conditions, how it stands betwixt them and the Lord, and such dark unclean and loose spirits we did alwayes judge: and this he sayes *he got a contention*, because we could not have fellowship with such as he accounted Ministers, and did not know their own conditions, nor did not lead their lives according to what they spoke; and so he was the man, because his person was not respected, neither was justified in his evil way; and they who speak against any man falsely, they ought to judge it, and to be sorry for it. And he goes on in the fourth and fift pages of his Book, and makes a great stir about *Ministers, and such as speak against them*; and how that they would look strangely at others who they had not unity with, and who had spoken against them; and if a Minister took them by the hand, and gave them a gentle reproof, and did but touch them with the tipend of his finger, &c. And this is another of his scoffs which did not become him; indeed we were strangers to him and such evil Speakers, and yet we would have all that name the Name of Christ to depart from iniquity.

And whereas he makes a boast, that *he never took money, nor monies worth, but got his living with his own hands*; that we shall leave to the Countries that know him when he was a Shoemaker, when
he

he came first among Friends, and then came to be a Doctor. But indeed, when he was tried, he had not very much judgement in this, and we were afraid that he would do people more hurt than good: and then he run out from among Friends about twelve or thirteen years since: and when he had run himself out in that also, then he came among Friends in the North, when he could not tell where to put his head, and Friends were tender towards him, who would have had him recovered again, but never was to his dying day.

In page 5. he speaks of *some things, which for modesty sake, he will pass over with silence*: This is but deceit; for if he could have gotten any thing against us, he would have published it upon the house top, as he hath done, as you may see by his railing and the rest of his Lyes.

And whereas in the said page 5. of *some of the Ministers raising a People to themselves, and others coming and got the fruit of their labours*; and scoffingly says, *got their Bishoprick from them*; this is like the rest of his Lyes; and said, *they returned home and visited the people no more*: This is false also. And so you may see how long he hath watched for evil (against us) first and last; and for want of that, he utters forth his own Lyes and Folly. And then he says, *The Quakers deny Marriage, and said it was lost, and came of the Devils*; and this also is more Lyes: For the Quakers Principle was, [That to forbid Marriage was the Doctrine of Devils;] as may be seen in our Books up and down the Nations: and so the Reader may see (who peruses our Books) how this man hath abused us: and he says, *The first Marriage that ever he knew was in Prison*: whatever he knew, we know, that there were many marriages many years before he came amongst us; but this shews his malice against us, and his ignorance of us, by which he would villifie us.

In page 6. he saith, *When any came together there was not any that knew besides themselves*: this is false; for it was never the practise amongst us so to do; for they declared it to their Relations, and to Friends before ever they spoke of it to the Meetings, that with the consent of their Parents and Friends they might go together in the fear of God; and then they declared it in the Meetings; and then they wait a time that Friends may make enquiry (if there be any doubt or suspicion concerning either) if they be free from all other men and women; and then, if they be clear and free, they declare

it again in the Meeting after search is made, whether the things be true as they speak, that so nothing but what is clean and pure may be owned amongst us; and then they appoint a day, and an Assembly, and take one another, according to the example of the holy men of God, and the Scriptures of Truth, in the Presence of God and his People; and then its recorded in a Book, according to the Command of God unto *Isaiah* the Prophet; and so, in this thing also he abuses us, and belies us.

And whereas he speaks of *differences and dissensions about Marriage, and open war about the same*; and that *George Fox* sends others of his Ministers to proclaim against them; these be more of his Lyes. But if any went disorderly together, contrary to the practice of the holy men of God, we disown such: for Marriage is honourable in all, and the bed undefiled.

And whereas he says, *he would never take one part or other, but sought to make peace.* Alas, silly man, he staid not so long among us after he perked up to be a Doctor, but became an absolute Enemy both to our Principles and Practice, and to Truth it self; though of late years he came amongst us, and seemed to be humble; but still Friends saw him to be dark and sottish, and many were aware of him.

And then he says, (scoffingly) *That about five or six years ago they had no Courts.*

Ans. We have had the same practise amongst us about twenty years, as denying ungodliness, and unrighteousness, and admonishing that all may live soberly and righteously, as becomes the Gospel.

And then in the sixth and seventh pages of his Book, he speaks of *the cause of his dislike of the Quakers, and the Principle of George Fox, and others.*

Ans. Now people, was it like this man should know our Principle and Practice, who had been about 12 or 13 years from us, and gone into such practises which are not fit to be spoken: but if you will further hear of them; you may enquire of them in *Dublin*, and other parts in *Ireland*; though afterwards he seemed to repent: But we had still a godly fear, and a sight that it was not from the heart; but having the mind of Christ, who would have all men to be saved; we had patience and long suffering towards him, desiring his recovery.

And

And whereas he sayes, that *George Fox* heard that he held the *Earth was round*, Whereas to try him, *G. F.* alledged what the Scriptures speaks of four Corners of the Earth, *Isa.* 11. 12. and the breadth of the Earth, *Job* 38. 18. and said, Hast thou perceived the breadth of the Earth? declare if thou knowest it all. And *G. F.* asked him, what Scripture he had for the roundness of the Earth? had he it not from some of the Heathen Philosophers Books? But never mentioned twelve a Clock; but said, did not the Sun shine at *Jerusalem*, *Rome*, and *Germany*, and *Turkey*, and *New-England*, and *Virginy*, and herein *England* about the middle of the day? but of the Earth and about those things there was more in the things then could be spoken to him. And did not the Prophets and holy men of God speak of the four corners, and breadth of the Earth by Revelation? and did they not cry against Philosophers, and Astrologers, and Star-gazers?

And he abuses *G. F.* insaying, that he fathered his Errors upon the Spirit, and Revelation: but he spoke the Scripture Language to him; and he hath frequently confessed to *John Stubbs*, that *George Fox* was the wisest man that ever he met withal, or believed was upon the Earth; and would submit to him in these matters, and all Physical things; though *George Fox* never had unity with his spirit; though he would have had the man recovered from his loose life.

And then *Smith* saith, that he spoke to *George Fox* of *Spiritual Bodies*, and *Angels*, but he denied them: This is altogether false; for the Scripture is plentifull for that of *Spiritual Bodies* and *Angels* both. But *Smith* was speaking of evil Spirits walking in the night with bodies; and *G. F.* said, he never saw any of those from his youth, walking in the night, as he speaks of: And some were speaking they durst not go into the Steeple-house in the night; *G. F.* told them, he durst lie there; and thus *Smith* was talking of old Wives fables to affright children. But did not discourse about *Angels*, and *Heavenly* and *Spiritual Bodies*. But there are evil Spirits, though the Power of God is over them all.

And he saith, another discourse he had with *G. F.* about the Soul, and having a *Spiritual Body* after this life; and that *G. F.* should say, it was the Breath of God which was oppressed with the wicked.

Ans^r. Here *Smith* hath wronged our Principle: but *George* spoke truth, that God breathed into man the Breath of Life, and

Man

Man became a Living Soul; and the fleshly lusts doth war against the Soul, and so there it was oppressed; [Yet there was a degeneration and fall in Man when he went from the Life;] but *George* never denied that the Soul should have a Spiritual Body after this Life.

And then *Smith* in his page 8. makes application (with a Parenthesis) *that all Souls should return to God.*

Ans. Those were not *G. F.*'s words, but his own principle of Rantism; for the Soul that sins shall die: And he that is able to cast both Body and Soul into Hell, people are to fear him: And yet this *Smith* never seemed to be dissatisfied about *G. F.*'s answer, and now in his malice he hath put it out in print.

And in the same page, *Smith* saith, *he discoursed with G. F. about the Beasts of the field, and creeping things; and that he did affirm, that they had reason as well as man; and all the difference between them and man was, that the man was fallen from his first state, and so man was worse then a Beast.*

Ans. Here he wrongs *G. F.* again, and belyes him: for, if *George* did say that man was fallen from his first state, and in this fallen estate man was called a Beast, and unreasonable, and worse then some of the Beasts, as sheep, who feed together gently, and do not destroy one another, he said true; for man was made in the Image of God, and so he had reason given to him above all the Beasts of the Field, to name them by the Wisdom and Power of God.

And the next thing he sayes, *he asked G. F. the difference between the Soul of a Man and a Beast.*

G. F.'s answer was, God breathed into Man and he became a living Soul, this was truth.

And also that *George Fox* should say, *he breathed into all Creatures, and when they were at an end, they returned to God.*

Ans. These last words were not *G. F.*'s, he wrongs him; but these were his words, that God upheld all things by his Word and Power, who had given every thing life and breath; and all things were upheld by him both moveable and immoveable, and they had their being from the Creator; but man had a prehemineny above them all, and he gives breath and life to all, and is a great Lord and sustainer of all things, and all things praise his Name, as *David* speaks; which, if *N. S.* had read *David's* Psalms, he might have answered himself, how his works praise him.

And

And again *Smith* saith, *that George Fox looked not upon God as being a Spirit, but as a great Light, as the Light of the day, and the night as the Devil*; with a great deal of such stuff may be seen in the eighth page of his book: and saith, *that George Fox, nor others, do not believe that there are either Angels or Devils.*

Answ. All these things are false, and never believed nor spoken of amongst the Quakers; but he hath belyed wronged, and abused them in uttering such Lyes of them; manifesting himself, that he hath neither the fear of God, nor a good Conscience; for God is a Spirit, and is to be worshipped in the Spirit, &c. as our Books throughout the Nation fully declares: And God is Light, in whom is no Darknes at all, that is Scripture. And God that made the Light, and divided the Light from the Darknes, the Light he called Day, and the Darknes he called Night (this was before the Serpent was made) and who made all things in six dayes, and saw all things that he made was good, and blessed them; and so the night and the day was both good: And it was never the Quakers Principle to say, that the outward night or darknes was the Devil; but the Darknes that comes by the Power of Darknes, the Devil, that Night is of him, and is evil.

And whereas *Smith* scoffs in the ninth page of his Book, at the Light which the Quakers own, (which is Christ Jesus our Light and Life) and calls it *a New Light*.

No, It is the same that the Apostles and Prophets bore witness of; and so they do believe there are Angels and Spirits, which the Scripture speaks of; and Christ cast out many evil Spirits; it had been well if they had been cast out of *Smith* before he died. And so all can judge who have read our Books, and have been frequently among us at our Meetings, that these are Lyes which he hath uttered against us in his Book.

And further he proceeds against us, *that we neither believe that Angels are Spirits, nor that the Devils are Spirits*; and that he used his best endeavours to overturn this Principle of the Quakers.

Answ. We never heard him discourse of any such things; but only telling of Spirits walking in Steeple-house yards, or the like to frighten children, which he was reproved for.

And then he brings another false accusation; *as though the Quakers did not hold that a man should have a being after this life.*

Which accusation is altogether false; for the Saints have not

in this World hope only, but they are Heirs of a Kingdom, that shall never have end; and that they shall receive in this Life a hundred fold, and a Life that shall never have an end, even Life Everlasting. So it was *Nathaniel Smith* that fell from Truth it self, and was brought into confusion. And neither could he set us one against another, for generally Friends saw him.

And he speaks of *some among the Quakers that owned, that there were Angels, and Spirits, and an immortal Soul.*

Ans. This was always our Principle from the very first, that the Spirits, or Souls, or Angels that are fallen, and lived not in the Power of God and in the Truth, should receive wo and misery: but they who kept their Habitation should receive glory: And tribulation upon every Soul that doth evil; but mercy and peace to them that do well.

And then he tells the World, *he hath kept these wrapped up in his Closset, he being one of us.*

Ans. It is a long time since; for as was said before, he hath been about twelve or thirteen years from us in his Rantism.

And in the tenth and eleventh pages of his Book he hath uttered more of his Lyes: *That the Quakers boasted both in the North and South that they should not be touched with the Plague; and this, he says, they pretended a Revelation of the Spirit: and that there died more of the Quakers then any other people, considering their number: and this he saith was prophesied of amongst our Friends at Lancaster, and in the North: and he says, after he had discovered this, they would hardly look upon him; but when it came to pass he was received into favour again.*

Ans. These are things of his own making; for we never heard that they made such boast either in the North or South; and never pretended Revelations nor Visions: but it seems he wants some matter to slander and abuse the people called Quakers, and therefore hath he added Lye to Lye: and so those false visions, and counterfeit sights was his own, and he is gone into the Grave with them: neither was he received into favour more by Friends then he was before; for he came but sometimes amongst Friends.

And as for the Judgment, concerning the Plague coming upon the City, was seen, and spoken of, as it may be seen by our Papers and Books unto this day.

And

And in the said eleventh page, he says, *he came to London, and went to visit Hilkiab Bedford, a good Friend which carried Letters to the King* : (he means the Sufferings of Friends who were in Prison) and he says, *he often found George Fox with him, and G. F. would enquire of him, what he had done at the Court with Papers, &c. and Smith (saith) he thought himself the more happy, and thought by that means he might get Patients; and so he says he had two or three Patients.*

Answer. Now people may see this man his coming among Friends, how he thought to get credit and means amongst us; but it seems he lost his end: and here, in his own confession, Friends were willing to do him good. And was not he judging Friends before of their respecting persons, and preferment, and now he thought to get it himself; but he hath lost it: and yet, by his own confession, he helped him to two or three Patients.

And whereas he says, he found *George Fox and Hilkiab Bedford* often together; that is false: for he never saw G. F. but once at *Hilkiab Bedfords*, and he came in, and went his way, for he would hardly speak; and *Hilkiab* said, *he was the Clownishest conditioned man that ever he saw in his life.*

So its clear, the end of his coming to the City was to get acquaintance among our Friends, for his own ends: and then how soon he says he lost it, when indeed, his carriage was not so handsome, but that he might soon do it: nevertheless its clear that Friends would have done him good, who will do good against evil: For indeed, when he went up and down backbiting and slandering in that manner, it made sober people to be shy of him, though we were tender to all; for if he had been such a prudent and ingenious man, as he pretended, and such a Student in Physick, who pretended a call to it (which Friends could not believe) he might have done more good then he did.

And *Nathaniel Smith*, who calls himself a Student in Physick, he knew not what little pibble-stones are, but asked *Hilkiab* what they were, in page 13. this is a strange Student in Physick, and knows not what pibble-stones are; this man hath but little knowledge in all the Creation.

And whereas in the nineteenth page of his Book he scoffingly speaks of the *Quakers* *Cowre*, and how they confess their Sinners, and
C their

their Pardons; and speaks of one coming with a green bag; and how the Quakers take them into a little Room to confess them.

This is as false, as truth is truth. And then, saith he, if they be summon'd to come into the Court the third time, then Sentence is pass'd upon them; this is false also.

Smith saith, this privilege was not granted to him: It was his own desire to meet with Friends; and if any summon'd him in, it was himself; for he gave notice himself, as he saith in his Book: So if any summon'd a Court, it was himself, for it was brought into our publick Meeting: for several Friends went to speak with this Smith, hearing of his looseness, (and that he went sometimes under the name of a Quaker, and sometimes under the name of a Baptist) that Truth might not be dishonoured by him; and we do take notice of all that walk disorderly and not as becomes the Gospel, and such as dishonours the Lords holy Name, by which they are called; and we are glad if any do repent of their wickedness.

And whereas he wrongs George Fox, and says, he knows not where he found this Law, except he found it in the old Chronicles; for when he had made an end of that Book called the Arraignments of Popery; and as soon as he had done this Book he set down this Law; I do not know (saith Smith) that it was before that time.

Ans. This shews Smith's ignorance of us, who saith he hath been conversant with us about fourteen years: for this practice was amongst us before ever he came amongst us, for to admonish such as do any thing that doth not become the Gospel; and to declare against all manner of Sin, without respect of persons, which he scoffingly calls George Fox's Law, which George doth own the Spirit of Life, which makes free from the Law of sin and death, and the Law of Faith that purifies the heart, and the Law of Love that overcomes the Devil; which I am sure is not the Pope's faith, nor Smiths neither, though he was afraid of a Prison from the Quakers, and that they should have banished him: (oh deceit) this is Gains fear.

Then he tells of a duzen of Backbiters and Tislers together, which no prudent man can judge is so; for if people profess Truth, and do not live according, they are to be admonished, this is not backbiting. And then he rails against G. F. and tells him of the Spirit of Revelation in saying the World was flat, and he leaves this to Geographers to judge.

Ans.

Answ. So he doth not own the Scriptures of the holy men of God, their words who speaks of the breadth, and length, and the four Corners of the Earth. G. F. would have discoursed with him, to have known of him, how these held together, the Scriptures, and his Geographycal and Philosophical Books, but he hath left out the cause of his discourse: when he said, *all light came of the Sun*; and G. F. asked him, how many dayes there were before the Sun was made; and that stopped his mouth: for there were several dayes before the Sun was made: and the Light was called Day. It seems these things boyled in him in his heart with envy, though he could say little to G. F's face. Now he besmatters him, and belies him; but he was always quarrellom, and would prefer the Heathen Authors before the Scriptures, which the holy men of God spoke forth, and suffered for what they spoke.

And whereas he says in his page 22. *that the Clark was commanded to write his Excommunication*; this was utterly false.

And that which G. F. spoke to him at the *Peale*, which *Smish* desired a meeting should be at it, which he scoffingly calls a *Court*: I can leave the sober people to judge, whether G. F. did him any wrong: and if *Smish* had acknowledged his evil, as *Hilkiah* did, it had been better for him; and therefore he abused Friends, and shews a contradiction; for he says, that *Hilkiah Bedford* did confess; and yet he says again there was no reproof, but rather a commending: and G. F. might very well reprove *Nathaniel Smish* for mentioning the Heaven, and calling it to witness about his frothy and ill-favoured carriages.

And *Smish* saith in his page 27. where he hath been speaking about *James Parke*; (saith he) *we would take no notice of these private things betwixt James Parke and him.*

Answ. Nay, it was not civil, for *James* was not there to answer for himself; for when *Nathaniel Smish* did complain to G. F. G. F. said, they were raw to jangle about such things that they did nor understand.

And whereas *Nathaniel Smish* saith in his page 28. *that G. F. should say, that there are none to speak against John Bolton*; for he was a sufficient man, and an ancient Citizen.

Answ. These were not G. F's words, but G. F. said, he was an ancient man, and a known Cittizen, and who could speak any thing against him?

him? for if I or any man should walk in the High-way with thee, and should not mind the High-way, but go aside; and then thou shouldst say thou hadst amazed me, and reported behind my back, that I was so amazed that I could not find my way to the Meeting; G. F. said to him, this will make civil persons shun the Company of such a man as he was.

And whereas he saith that F. G. should say, the Country-man that spake to *Smish*, was *Smish's* Country-man.

Answ. That was false, for G. F. said, there was a Country-man; speak to him: but did not say, his Country-man; and this which he would charge upon *George* as an untruth was his own, and not G F's.

And whereas he charges G. F. with saying, if he would not yield and confess to John Bolton, that he must be undone; and that he was not to come among men, neither to discourse, nor have familiarity with men.

Answ. These were not G. F's words; but if he made his boast, and should say that he had so amazed the man, that he could not go along the High-way, and that he was lost because he lost the High-way, in this he would hurt himself, and men would take heed how they had familiarity with him, and would shun him:

And whereas he sayes, that G. F. said, if he would not submit, he might go out of the Room from amongst us.

Answ. That was false also.

And whereas he says G. F. commanded the *Clark* to write against *Nathaniel Smith*, because he had spoken against John Bolton, and will not submit to him; therefore he is not to have communication with any man, nor any man with him.

Answ. All these words are utterly false, not one word true of them; and by this it may be seen, that he had neither the fear of God, nor a good Conscience, though this Priest hath Canonized him amongst the Saints.

And then again *Smish* saith, that G. F. commanded him to go forth; that is utterly false also: for *George* would have had him to have staid, and other Friends would have had him to have sat down, and carry himself like a man, but he went away in a rage, as all the Meeting knows.

And *Smish* saith, after his Trial some came to his Chamber, and said,

said, he must bear with Friends, and Smith answered, that he had born with them this ten years.

Ans. These are more of his Lyes, and as true as the rest are; for he hath been about twelve or thirteen yeers out with Friends, and from them a great part of that time.

And then Smith tells the World *what they shall here in t^e reply to his answer, if we shall make any*, but the Lord shortened his dayes; for he cut him off before his Book was Printed.

And he says, *others said, he must forget and forgive.*

That was good counsell, if any had done him wrong.

And as for his saying, *we laid Burdens.*

Ans. It was his own condition; for he did burden and grieve the Just in many.

And then he says, *George Fox begins to clear himself of this Court, and says, he is not guilty: for he casts out none, but they cast out themselves by their wickedness: and then he says, what was that Sentence that the Clark in the Closset drew up.*

Ans. We cast none out; for they cast themselves out: for they go from Truth, and Power and Spirit of God, and we do admonish them, and exhort them; and if they will not return, but hate reproof, we leave them as Heathens.

And as for the Sentence the Clark drew up, we know no such thing as any Sentence that the Clark of the Court drew up: for we have no such Clark of a Closset, neither was there any such thing drawn up against him: and if there had been any thing drawn up against him, seeing he was not what he professed, it had been no evil, that people might not have been deceived by him.

And he speaks of *some being carried out by violence.*

Ans. I know no such thing.

And as for his saying, *he did not leave us till John Bolton forbid him to come; yet he did come afterward; and left us also about twelve or thirteen years since.*

And as for *Jugling*, it was his own; for we would have our deeds come to the Light.

And whereas he says that *George Fox cast him out.*

Ans. He went out (in a rage) himself; and G. F. would have had him to have stayed. And then he compares us with them that casts into Prison to death, and persecuted: and then when he bath

hath raised up a lie, and goes forth in a rage: then he says, we cast him out, and compares us with the old Persecutors; wherein he abuses us, who have the mind of Christ, who desires not the death of any man, but would have all men to be saved.

And in page 32. he tells *G. F. of trimming Vines, and that Exjars and Thorns did choke it*: This is his condition, who did not regard the tender care of our Friends towards him, for his own good; but thus to abuse them: we know such loose livers as he, are not the fruit of the Wheat nor the Vine.

And whereas he says, that *we cast him out, and dispences with Hypocrites*, this he tells the World. Truly, I believe many sober people believes he hath abused us in his Book, who is afar off from simplicity.

And then in page 33. *how one may come to be a Quaker, and received into our Society*: wherein he accuses us, as in the rest of his Book: for when he was in Prison with James Harrison, and wrought of the Shoemaking Trade then with him, (though he was but a Bungler) James let him have about four pounds of the Money that they got together. But as to those things take James's own Account, who knew him in the dayes of his first apostatizing.

N Athaniel Smith was about fourteen years ago convinced of the Way of Truth, and was put in Prison for speaking to a Priest; and then he expected to have been maintained there by Friends, and desired them to buy him a suit of cloaths, but they denied it, (he working then of his Trade, viz. a Shoemaker, and to my knowledge got five shillings in a week) and hereat he was displeased; and soon after he began to make Salves, and to take upon him to be a Chirurgeon: and about the time he sought to get things of of Friends, he used the words *thou* and *thee*, and *yea* and *nay*, keeping on his Hat, and used to commend such as declared among us; but he could never get one Suit of Clothes among us by so doing: So that he might have written quite contrary, and said, If thou do all that the Quakers do, if it be not in reality and truth, from a principle of Truth in thy self, but in imitation, they will not receive thee into their Society, nor own thee if thou wast never so great; for I have endeavoured thus this fourteen years, and could not obtain to be owned of them, without it were by chance, when

I came suddenly on them in some place where I was not known; and yet then they would quickly find me out; so that I could never stay long in a place. About thirteen years he test us, and went into *Ireland*; and made salves of yellow dock roots, as he told me, and thereby got money and bought him a Black Suit; and then gat to be counted a Physician, and let his mind out about the Stars, Logick, Magick, Black Art, Fairies, evil Spirits and ugly shapes, more then to mind the Day star in the heart, the mighty Power of God, the Spirit of Truth. And in *Ireland* he used to cast Figures, for some of which, if he had not taken to his flight, and left *Ireland*, he had smarted deeply for, as he himself said. Moreover, when he began to be a Doctor he could not read English well; and for his undertaking to tell how to be a *Quaker*, he hath but declared his own practice and endeavours, foaming out his own shame, who hath experienced and proved such projects; but it hath turned to his own ruine and overthrow, and will do so to all that follow him. He was never a man of either credit or repute, but was of all sober men counted as unfavory Salt, and troden under foot for his light and vain behaviour; and from that light and filthy Spirit hath he gone about to beget others into the samelike-ness of Hypocrisie, Lying, Cozening and Dissembling, as he was found in to his end; but we (whom he and *Radolph Yearwood* calleth *Quakers*) could not own N. S. neither to be one of us, nor an able Doctor; but knew him to be a man of a mean capacity and understanding; and beside were constrained to reprove him for his Drunkenness, and Wantonness, and for these causes hath his envy and rage kindled against us, but its turned to his own destruction; had he not been cut off I could have said more in particulars against him; but this I thought good to signifie to those that knew him not so well as my self, to shew, *That his Doctrine of Dissimulation, and Hypocrisie now uttered at his death, and his Practises in his life time were both alike.*

7. H.

AS to what *Nathaniel Smith* saith of me *John Stubbs* in his eighth page, viz. that, *I should say, I did believe that there was no punishment after this life, &c.*

Answer. If I said so I should wholly contradict the Scriptures, which

which amply, and frequently speaks the contrary to what he accuses me with: Its true, I spoke to him once about what thoughts entered me many years ago concerning that thing; that the Soul in every individual returned to God, without exception, seeing it was the breath of God, &c. but for him to say it was my present opinion and judgment that there is no punishment after this life, and that *George Fox* was of the same opinion with me, that is altogether false, I never said so, nor thought so; for I never learned such Doctrine of *George Fox*, nor of none of the People of God called *Quakers*. Before I came amongst them (which the world despises, but to me they are precious) I know I held many errors, both in doctrine and practice, though I was a member of a separated People, where I learned errors and held errors both; but after I came amongst this blessed people called *Quakers*, in a little time I found a great change both in my understanding and conversation, for they directed my mind to that which discovered my errors, and led me out of them both: Everlasting praises saith my Soul be to the Lord that brought me to know this People first, and to believe in their Doctrine, which will never change, but will stand to all eternity; Christ Jesus will; who is the *Quakers* Way, and unto this Way G. F. directed me at first; who had formerly enquired for my Beloved in the many ways, but found him not: But now I have found him, and so fare you well all you Watchmen of the Night.

Now, if there be no punishment, nor blessedness and felicity after this life, then why stand we in jeopardy every hour? And why have we been a people as slain all the day long by every Power; in the former Parliaments that appeared, and other succeeding Powers, ever since this blessed People called *Quakers* appeared? all the Prophets and holy men of God in former Ages and Generations, who suffered to death for the Testimony they held; surely they had an eye to the recompence of reward, as *Moses* had, and an eternal weight of glory in a Life that should never have an end; and if they could attain to this in an ungodly and wicked state, as well as in a State of purity and holiness, then all their repentance, self-denial, faith, mortification, and sanctification, and all other divine qualifications are needless; as also all exhortations and dissuasions by the Prophets and Apostles are made void, and of no validity,

dity, if they might go to God in a wicked state as well as a holy state, as this *Malignant Slave* would lay to my charge; what I was before I came amongst this people, I know very well; and how many errors I have been led out of since I came amongst them I also know; and so this is to clear my self from this aspersion of his; and also the royal people of God, that I never heard G. F. nor any other of that People, since I came amongst them, which is near sixteen years; in the least mention, either publicly or privately my such Doctrine as this, *that there is no punishment after this life, and all went one way, &c.* as in his page 84 more at large may be seen.

And what he speaks of me in pag. 26, 27. concerning *James Parke* and him, I do remember that some words pass betwixt them; and also that he did weep in his Chamber; but that I did say *it was their sickness*; I do not remember; for I was mostly every night in his Chamber at *Lincolns*; I lodging in the same house, and teaching School in the same Town; and in the Evenings went to his Chamber to instruct him, as an entrance in Latine, Greek and Hebrew; for I never saw him before I came unto my School; and I did not take him for a Friend; but afterwards hearing what he had been, and how he had left Friends, &c. as is before mentioned; yet as a man, I loved him, and would have done what lay in my power for him; but now he hath badly requited both Friends and me.

As to that part of his lying and scandalous Pamphlet relating to me *Isaac Gray*, I have this testimony to bear against it, that it is the work of the Enemy, who is the Father of Lyes, and will vanish away like smoke.

1st. He charges me to pretend to some great Revelation at the time when I came into Prison; that then all the secrets of Physick was revealed to me; and so was unable to cure all diseases. *And thus I stand in Vindication*. That I never was the man that did ever pretend to any such thing, neither did it enter into my heart to be such a wicked Hypocrite so to wrong my own Soul, and to bely the righteous, holy, just God; which, blessed be his Name, he bears me witness, that I never was such a man in all my life so to pretend. And so being clear in the sight of God, I do return it back to him; it being his

own; for he made this his chief Bulwark, and principle design, thereby to insinuate himself into people, pretending he was once moved into the Ministry, and then afterwards moved, or taken up the Practice of Physick; but Friends believed him not, but denied his pretended motion, as I have understood by them that knew him; but I was a stranger to him, knowing then that Friends did not own him to be in Truth. But besides, that imprisonment he mentions, was about twelve years since, which was several years before I owned that ever blessed Truth of God, or came among the people called Quakers; so that if I had done as he said, yet had the Truth of God been clear, and Friends clear from the scandal thereof.

2d, As concerning the *old woman of Islington*, as *Smith* calls her, and charges me with breach of bargain with her, now libel and slander. Unto which I do in the Truth testify, that I never did make any bargain with her, or any for her, nor no publick or private promise did I make to her, but am clear of all these Lyes.

3d, As to being *sued at the Law*; its granted that I was sued, and there being a pitifull Fellow procured to swear against me; and sweating being the main cause and way of judging between man and man; among them that forsakes the command of Christ Jesus; and I being made subject to him, and could not *swear at all*, I was cast in the Suit, and constrained to pay money to the party for whom he so swore; and for the rest of his Lyes and scandalous speeches, I count them not worth answering; and having answered what he charged me with, I rest satisfied in him that knows my innoceny and justifies me.

ANd as touching what N. S. hath written of what happened at one *Mekins house in Old-Street*, it was on this wise, viz.

Nathaniel Smith came into the house & sat down in the Kitchen, and called for a pipe of Tobacco, and for Ale, and so sat laughing and smoking, and we thinking he had been drinking before, gave him some small Beer; and after a while my Mother came in, and found him smoking, and making a noise; and she being ashamed of him, and fearing lest the Servants in the Work-house should take notice of him, askt him to go into the Parlor; and said to him, haſt

hast thou been fudling? so he went into the Parlor and took his Cloke with him, and left it there when he came forth; and after he had said a while there, my mother desired a Friend to get him away; so then he came back into the Kitchen, and look'd about there for his Cloke, and we told him he carry'd it with him into the Parlor, and one of us ran and fetcht it thence, and gave it to him: This is the truth of that matter about which he hath uttered so many Lyes and falshoods in his scurrilous Pamphlet.

Anne Meekins.

Whereas in the twenty fifth and twenty sixth pages of N. S.'s Book my name is concerned, and I falsely accused about some words that passed betwixt me and him at my coming from Bristol; he says, he asked me how Friends did at Bristol, which, truly, (in the fear of God I speak) I do not remember, neither doth it enter me, that he did; for I know, that his love or regard to Friends at Bristol, or elsewhere, at that time, was so little, that its unlike he should enquire after them. It was said to others, that in love enquired, that *George Bishop* was Prisoner, but that *Thos. Goussney's* newhouse was mentioned by me, I do not remember, but have cause to believe the contrary; but I remember N. S. spoke many slight deriding words against the Truth, and them that lived in it; and thereupon I sharply reprov'd him, which he set on him to his torment: And if we said, there was no living virtue in him, and that he lived not to God, but in wickedness, it was true enough; which is sufficiently manifested by his Lyes and Slanders against the innocent, for which he hath received a reward accordingly. And when he said, *there was virtue in a pease*, and every thing, and was boasting much of his natural knowledge of the virtue of things; I said, *Christ was the only eternal and healing and living virtue*, and exhorted him to mind him: and I said further, *Thou hast let thy mind so far into, and after the knowledge of natural things, that thou hast lost the presence of the heavenly living virtue which is in Christ*. And all sober people that reads his Book may see his deceit, and what spirit he was of, who said, *he would turn a Diogenes, before he would be assayed by us*. What ground hath Priest Tearwood to plead for such an one as will turn to

any thing; rather then suffer wrong: if any had been offered him; but I know none, except telling him of his wickedness, and faithfully reproving him, be accounted wrong: And as to his using the words of *Stephen* (that faithfull Martyr) at his death; yet we know assuredly, that his life was miserably bad and wicked; from the time he left us to his death, which is about twelve years ago, when he drank in the spirit of the World which lieth in wickedness.

In page 26, he saith, *I called him a Ranter.*

Ans^r. I confess I did dislike his being amongst us, and so did the rest that were there; and if I had a discerning of his spirit then, so as to tell him he was a Ranter, his practice since hath sufficiently proved it; but for his saying, *he would prove me a Ranter*; he nor none else could, nor now can do; for through the goodness of the Lord I have been preserved out of the Ranters principles and practice, and do stand (in the Light and Power of God), a living Witness against him and the Ranters. And for his saying, that I said *he had no light in him*; that is utterly false, and contrary to my pure Principle and Judgement; for the Light is his condemnation; and that was in him; And for saying, *there was no virtue in him*; they were not my words; yet I know that he was so filled with vice, that there was little room for virtue. And as concerning my Ministry, which in his sensual spirit he struck at, it hath been blessed of the Lord, and effectual for that end for which God gave it me; but his dark spirit could not know nor comprehend it, and so spake against the thing he knew not, uttering Lyes in hypocrisy, his Conscience being seared. So, this was I free to write in answer to his accusations and reflections upon me, knowing the Lord will plead my cause, and clear my innocency of those things he charged against me. And as he who divulged those Lyes, for his refusal against the Truth and those that live in it, hath I doubt not but received a reward according to his work, the same will come upon them who believes and vindicates his Lyes, except they repent. But in that Truth which he turned against, and strayed from, I remain a witness against him and his works of Darkness.

James Parks

Hilkeah

Hilkiah Bedford's Answer to Nathaniel Smith's Charge.

WHEREAS *Nathaniel Smith*, calling himself Student in Physick, hath lately written a Book, wherein are many slanders and gross Lyes contained against some of the innocent people of God called Quakers: But the chiefest matter of his Charge being against me, I could do no less then set pen to Paper, for the better clearing of the Truth, and innocent Professors of it, and I say, that near two years since, a person commending him to me, for an able Doctor, and an honest man, which said person I then knew, and do know is an honest man himself, yet had not a clear sight of his (the said *Smith's*) spirit; I did, on his report, again recommend him to others, as occasion offered, by which means he gained several Patients, and finding that thus far my acquaintance with him had wrought for his benefit, he sought all opportunities how to screw himself more and more into my good liking; for the better effecting whereof, mark, how one opportunity offered it self; I was then, and am still a person much afflicted with the Stone, and becoming one day to my shop, and finding me very ill, would needs undertake my cure; for the perfecting whereof he prefixed three months time, and to this I assenting became also another of his Patients my self, to my cost, and the frustrating my expectations wholly, though I followed his Medicines taking for near a year; so this occasioned him to come often to me; by which means, when he perceived I used every day to go the Cooks to dine, (for my house hath been in the Country ever since I was burned out of my Habitation at *London*) he offered himself to joyn with me, as being a Stranger and a lone man; which offer I accepted, because hitherto his deportment had been fair: but he being very subtil, (which subtilty of his, is had been well if I had been aware off) and I being but young, and as a child in the Truth, and not long convinced neither, in comparison of those who being

establish-

established in the Truth, and have suffered much, and continued faithfull, are justly accounted eminent: I say to make his tale seem the fairer, or sound the better, he would wickedly insinuate that I was such a one, but this may be numbred among the rest of his Lyes and Falshoods; for he being old in iniquity, and very subtil, as I said before, ensnared me so far, that often, I have not onely hearkened to his vain, foolish and light discourse and tearings, but even been too ready to suit it with other such like, which he subtilly observing, used all means he might to draw me more and more after him, who himself was long before gone from Truth, and (I think) from all that may be called good, but I saw it not; for in vain is that snare, which is laid in the sight of the Bird; and it was, because I was off from the watch, and out of that which teacheth every true Professor of Religion, to know a bridle for his tongue; so he begot or kindled in me a spirit like unto his own, which led me to the speaking of those unsavory words which he hath now charged me with; though yet I can truly say they were not spoken in that gross manner, as in his Book he hath represented them: but he hath herein further manifested his spirit to be of the wicked one, who first draws into sin, and then turns an Accuser: And now that the Truth may stand over all, which is stronger then all, and shall certainly prevail, let the Adversaries thereof rage never so much, I shall confess how far I am concerned in his Charge. And for the first I say, in that vain and wicked spirit, I lightly and jestingly did say, to them both, as he was standing by the Widdow; whar, I think you want only, but a Priest to joyn your hands; and having them both by the hands, as I spake the words, I think I did make their hands meet: and for so doing I do judge and condemn my self for it, and the spirit wherein I did it, as a light, vain and frothy spirit, and not of God, nor owned by them that fear him; for had not I been out of his fear, I had then been in the true wisdom which preserves out of all these things. So, in answer to his second Charge, I say, that in the same wicked spirit, as I was standing talking with him one day at my shop door, I said these words as near as I can remember them; upon his saying, he thought himself not rich enough for her (though he was cloathed in velvet) cannot thou easily fill some
bags

baggs with stones and lay them by thee; and then I, or any that
 see them, may say, thou hast baggs lying by thee, and in this I merit
 no more of deceit or hurt to the widdow; then I now intent to my
 own Soul, on dearest Relation; though those words were vainly,
 in a jesting way spoken. And lastly, as to his third and last charge,
 I confess, I did in that wanton and wicked spirit also mention to
 him that proverb he there rehearset. So thus far (as I said before)
 for want of keeping a watch, and keeping better to my Guide, did
 this bad spirit lead me; now the Lords everlasting Truth in my
 heart; had smitten me for these things, and I began to be as it
 were a little more wary and carefull for the future; yet left I not off
 his company for altogether, till by little and little at length he be-
 came as manifest to me, as before he was to some others, that
 had a better discerning and sence of Truth then I had; and I saw
 he was a Ranter, and had leaved all their strains: so when I could
 no longer receive any more of his Lyes, but shewed some dislike of his
 wicked company, and also testified against him, as being sure he was
 an Atheist at the least; for so by many I have been often heard to
 call him; at length I was constrained (being burthened with some
 of his Lyes and Slanders which he raised against such whom I
 knew to be good and honest men) for the making of him more ma-
 nifest, to declare them to a good Friend, and one to whom also he
 was well known; whereat he raged so much, that he was transport-
 ed beyond the sence of any good that ever he had known before;
 insomuch, that he never rested till I was by him accused of what I
 have here plainly declared; nor then did it rest neither, till it had
 produced this heap of dirt; I mean his Book, which is like his spi-
 rit, which within a short time after he had finished; and some weeks
 before it was printed he died, and so is gone to his place: And
 thus I have been willing to come under Truth, that the Lord God of
 eternall Life, and Power everlasting may have his due; namely, the
 glory which belongs to him, and which he will not give to another;
 and that the god of the World, the prince of the power of the Air,
 and those that are led by him, may also have their due, and what
 belongs to them, namely, shame, for that is it in which he glories;
 and so having been humbled for my miscarriage, and repented there-
 of; I have now a testimony to bear for Truth against all such words;
 and

and light carriages, or any other bad actions, &c. the spirit that brings them forth, and so doubt not but to witness the truth of that promise, that *whosoever shall confess and forsake his sins, shall find mercy*, and as an earnest thereof I have practised, and am made willing to bear the shame, and reproach due to such carriages, because I have sinned against God, and caused many to stumble and to be offended thereat.

Flamewish, (this)
27th of the 42th
Month, 1668.

William Beadon

Postscript.

Reader,

V Hile I was intending to have opened some thing unto thee, concerning the good ends and general service of those our Meetings, (which N. S. hath in his Title page scornfully called *Spiritual Courts*, *new High Courts of Justice*, and such like) thereby to take from all people all grounds of jealousy by him insinuated and suggested, I have met with another Pamphlet from a nameless Author, entituled *The Quakers Cannon, and Constitutions*, wherein he hath published a great part, yea the greatest part of our business at such Meetings; which (except some perversings, changings and addings to our words, of which I shall here give thee notice) I shall leave those things in our Papers to that of God in thy Conscience to judge of, whether it is not lawfull, needfull and expedient for them whom God hath made as watchmen, for the good of his people, to meet together about such things as are therein contained? and whether an universal good doth not flow therefrom, not onely to, and among our selves, but unto all people who have any civil commerce with us, that none may be wronged by any going under that name and profession to which we are called?

colour

and for our stirring up one another to diligence, to watchfulness, to tenderness, and to seeking again them that have erred; and for our judging every thing that is bad, there is none that love goodness can blame us for such things; and for the blame and reproach of them that hate it, we matter it not, knowing it is our portion to bear such things for a season, till God open their eyes and clear our innocency.

And now, as to this Author of this aforesaid Paper, what his name is I know not, and it is very probable he is ashamed of it himself; but it might have been *Elimas*, for he is found in his work and state, a child of the Devil, who is the Father of Lyes, and a perverter of the right way of the Lord: But I shall only touch at his Lyes and falshoods, and so leave him and his work to the Judgment of God and sober men, who throughout these Nations knows us better then to believe his wicked insinuations.

First, As to his Title, I say there was no such Meeting at the place he mentions; howbeit this Winter many of our Friends who labours in the work of God, have met together in this City, as it hath been our manner (when we could) once a year in this City, or elsewhere to do, to see and visit one another in the Love of God, that we might be refreshed together; so that's no strange nor new thing.

Secondly, As to the work of that day, he is found wholly in Lyes, for those things relating to Scripture old or new, or about the Epistle to the *Laodeceans* was not mentioned among us, nor so much as in our hearts to mention; yet the Scriptures we own as they are; and there was an Epistle to the *Laodeceans*; *Colos. 4. 16*.

Thirdly, That there was any penances (as he calls them) done that day, or any thing out of which such a Lye could with any colour at all be raised, is also false; there being none of us opening a mouth all that day by way of confessing any evil thing; nor none charged therewith; but if any that have erred, and forsaken the Truth, or done any thing against it, do afterward come to find repentance, and do feel Gods Power constraining them to confess their sin, and to warn others of the like snares and intanglements; is not this according to their practises in dayes past? who said, *Confess your faults one to another, and pray one for another*, James 5. 16. and we have lately had large experience of Gods Power

working in this particular; who hath brought many back by true repentance, who were entred into a contrary spirit, and they have come to see it, and have warned others to beware of the same; and this is not from any imposition from or by any, but by the constraint of Gods Power; and this is far contrary to what he saith in his Introduction, that many leaves us.

Fourthly, As to that of stooping, and putting their heads between G. F. the President's (as he scornfully calls him) legges; this is also a horrible Lye, and the Author of it will have his reward; for never was such a thing done amongst us.

Fifthly, As to Marriages it was not the business of that day; and his wicked suggestion with which he thinks he shall please his frothy and unclean minded Reader, will soon fall to the ground, when sober people do consider how he hath changed the words in our paper about Marriage [*do*] instead of *go*, and [*doing*] instead of *going* together; for, whether twelve persons may not be lawfully convened together as witnesses, when persons go together, or solemnly take one another in Marriage, let the wise in heart judge?

Sixthly, Whereas he saith that we are sahn from our Religion we took up in the beginning, the *Ratio Formalis*, whereof he saith was, to cry down Forms.

Answer. We never cried down good order, nor carefulness of the honour of God, nor what was for the common good of men; for we were in the practice of these things mentioned in the paper, before N. S. came amongst us; but we cry down the corruptions of all Forms that were out of the Power and Wisdom of God, in which all flesh had corrupted themselves, and erred from God, and dishonoured his Name, by denying him in works, while in words they professed him; and these we still cry against.

And as to his boast of N. S. having long opportunities of looking into the Arcanaes of our mystery, &c. he is mistaken; for he has been turned from us twelve of those fourteen years he mentions, and hath only now and then crept into our company, or Meetings, but hath missed his aim, which he hath confessed was preferment; but God hath blasted him and his purpose, and kindled his indignation against him, and cut him off for his wicked Lyes and slanders ere he could bring them forth: But, now being brought forth, they are with the Light judged; and *Priest Tearwood* that brought them forth,

forth shall bear his burden for them in the day of the Lord.

And whereas this Author saith in his Introduction, that forty pounds was offered by our party for the Copy of N. S's Book, that it might not be printed, that is utterly a Lye, or forty shillings either; for we are not afraid of what the Devil or his Instruments can do, for Truth reigns over it all, and every evil work is for the Judgment of Truth.

But as to the rest of this little book it being our own papers and words, (except, as I said, that word in page 2. [*do*] instead of *go*; and in page 8. [*doing*] instead of *going*; and also the addition of these words, [*then they are to be parted*] which are none of our words, and some other smaller errors in the copying our papers) we leave the things therein contained to be read and savoured by that of God in all Consciences, being not at all ashamed of our works, nor grieved to have them brought to light; for our innocency is thereby rather cleared then impaired; for all men now may see what our business is in our most private Meetings, as well as hear what it is in our publick ones: So, knowing right well the faithfulness of God, we commit our Cause to him, and he will plead it with our Enemies; *For the Lip of Truth shall be established for ever, but the Lying Lip is but for a moment*, Prov. 12. 19. *And God shall sweep away the Refuge of Lyes*, Isa. 28. 17. *And he will lay waste the Mountain of the Ungodly, but Sion shall dwell safely.*

Stephen Crisp.

THE END.

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 But as to the rest of this little book being our own
 words, & words of others, we have word in page 2.
 and some of [long] instead of going, and also the
 little words [long] which are none of our
 words, and some other smaller errors in the copying our
 we have the things therein contained to be read and
 that of God in all Conferences, being not at all
 made not minded to have them brought to light, for our
 words, & words of others, and then answered, for all men
 what our books is in our own private schools, as well as
 what is in our books: so know ye right well the
 in our books, we commit our Copy to him, and he will
 our books, for the Copy of the book shall be
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Richard Mayfield

Richard Mayfield

his books



